

An historicall Diatribe

Concerning the originall, progresse,
Sects and Names of the
Anabaptists.

*Written by Freder: Spanhemius, Doctor in
Divinitie and Leiden Professor.*

Translated into English for the good
of this present Age,

BY

Ireneus Philalethes.

Wherein (as in a Glasse) may be seen the
Errours of our present Times, both in
point of Practice and
Opinion.

*I beseech you Brethren, mark them which
cause Divisions and Offences, contrary to
the Doctrine ye have learned, and avoid
them. Romanes 16.17.*

Felix quem faciunt aliena pericula cantum.

Anno Dom. 1653.

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To the Reader.

Christian Reader,

Satan never doth more hurt to the Church of God, then when he transforms himself into an Angell of light, of which we have had large and lamentable experience in these perillous dayes, wherein many Schismaticks (some of whom are well-meaning zealous Christians, yet poor seduced souls) have rent the Church of God most miserably by sad devilsions, under the pretence of extraordinary pietie and singular holinesse.

Neither is it any new thing to see Satan in this Angelicall habit, as well knowing it by long experience most advantagious for the enlargement of his Kingdome. Most (if not all) of the Reformed Churches, *Germanie* especially, have drunk deep of this cup of his Sophistrie. Whereupon ensued such horrible commotions, warrs, and bloodshed, as the native fruits of those Antichristian opinions, which were gilded over with formall pietie, in so much that the lamentable miseries of those places became a spectacle of pittie to their very Adversaries.

Satan, who goes about like a roaring Lyon, seeking whom he may devour by all means possible, hath of late, more then ever before, sown some Seeds of the same nature in the hearts of many of this Nation, which may seeme to threaten the like Tragedies: *As the tree is so must his fruit be. Do men gather Grapes of Thorns or Figgs of Thistles?* from the same Premisses what can we expect but the same Conclusions? Satan must lay his Eggs before he can hatch his Chickens; the Lord prevent his designs in this poor languishing Nation, who have too much reason to fear such judgements, because we have so much abused his mercies and long-sufferance, which should have led us to unfeigned repentance and reformation.

They that are yet ignorant, may easily perceive by this ensuing historicall *Diatribes*, that the main Engines wherewith Satan promoted his Designs, in disturbing Church and state, were by bringing both Magistrate and Minister into contempt, by introducing a slighting of Gods Ordinances, by prophaneing sacred Scripture, by

setting up a Community of Goods, to destroy Proprietic, and all under a pretence of singular Pietie, using such Instruments, who by their seeming holiness, humilitie, simplicitie, integrity, charitie, and subtle eloquence, were most likely to insinuate themselves into the affections of the common people, to fit them for any enterprize whatsoever.

These and other weapons Satan put into their hands, which now are reassumed by our Separatists to wound the Church of God in this Nation; yet as then, so now, in all these blowes wherewith they contend against Truth, they aim especially at two things;

First, *exdem Scripturam facere*, to butcher Scripture by stabbing Allegories, dark glosses, and strange interpretations, even above the conceits of most aspiring Brains, who pretend in any sort to be serviceable unto truth, and against the joynt consent of learned, religious and Orthodox Divines.

Thus when the Word of God condemns them and their errors, they make it to signifie just nothing, that so they may make way for their Enthusiasms, and new pretended Revelations; so inconsistent (for the most part) with Gods revealed Will, that it is impossible they should both proceed from the same Spirit of truth, or be beleaved by any Christian, that is not first seduced to magnifie their Inspirations (as they call them) above Gods Oracles. *Happy are the eyes that see the things that ye see*, said our blessed Saviour to his Disciples, and God be blessed for that light of the Gospel, for that manifestation of Christ, which the Lord is yet pleased to vouchsafe unto us; but certainly unhappy are our eyes that ever we should live to see those dayes, wherein they that set up themselves, & their own Brain-sick phancies, under the false notion of Divine Inspirations, above the holy Scriptures, and Gods sacred Ordinances, are beleaved and esteemed by too many for well-meaning Christians.

Good reader, give me leave a little to reason with thee; Wilt thou beleave and follow such, who, because the revealed Will of God condemns their practises and opinions, do flie to new and private revelations, thereby to undermine the sacred Scriptures? Those Scriptures, according to which, as the Prophet tells us, if we speak not, let us never so much boast of Divine illumination, it is because we have no light in us. Those Scriptures which our blessed Saviour commands us to search, because in them is contained eternall life.

Those

Those Scriptures which the Apostle assures us are quick & powerfull, able to make us wise unto salvation: and yet though such Scriptures, by these new Evangelists accounted no better then a dead Letter, then Milk for Babes, then rules for weaklings; and all this to make way for their Enthusiasmes and pretended Inspirations, that they may (without any dispute or examination) obtrude any opinion, though never so abhorring from truth; any practice, though never so prodigious or abominable, upon their followers, as the Oracles of God, as the Minde and Will of Jesus Christ. Dear Christian, consider sadly with thy self, and trie these spirits, and certainly (except thy understanding be strangely darkned) thou canst not but conclude that they are not of God.

Heb. 1. 12.
2 Tim. 3. 15

Secondly, they bend their utmost endeavours to extirpate the Ministerie of the Church, not considering that whatsoever Plant is planted by our heavenly Father in the Garden of this World, cannot be rooted up, though earth and Hell conspire against it. Their quarrell is not onely at *Presbyteros*, but *Presbyteratum*, nothing but Root, as well as Branch will satisfie their rage and cruelty; as well knowing, the way to scatter the Sheep, is to smite the Shepherd; and and if they can take away the Leaders of Gods people, the number of their followers will be increased.

Mat. 15. 13

And in this they have more assistance from the Jesuites, then they are aware of, who are not to learn how to trouble waters, and then to fish in them; witnesse he lately at *Newcastle*, who pretended to be a converted Jew, almost Deified by these devisers of a new Religion, till he was detected, as is manifest by a Letter from thence to some in *York*, and there Printed, *June 23. 1653.* and many former discoveries of this nature have been made, well known to many of this Nation, though by too few truly laid to heart.

Do you hear of their Preachings, or rather prophanation of Gods holy Ordinance? have you seen their Printed Pamphlets? Good God! what whole loads of reproaches do they cast upon the Ministers of the Gospell, to make them odious to the people; with what contempt and scorn do they mention them, of whom such glorious things are spoken in the Book of God?

How serviceable in all ages the Ministry have been to the Cause and truth of God, Satan knows right well, who if he could prevail so farre as to get it laid aside, it were easie for him to obtrude upon a

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THE END.

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people errour instead of truth, and to bring upon this Land a black night of ignorance and darknesse, notwithstanding all the Light these Despisers of Gods Ordinances pretend to be within them. And when we plainly see them rising up in so much rage, not onely against the Ministerie, but the Scriptures themselves, and all to make way for their Enthusiasms and Inspirations, and that pretended Light within them, its time for by-standers to consider, whether notwithstanding all that light they boast of, darknesse ere long be not likely to overtake us; and also for these pretenders to lay to heart that Caution of our Saviours, *Luke xi. 35.* even to take heed that the Light which is in them be not darknesse, for if the Light within them be darknesse, how great is that darknesse?

And that this Light within them is no better, their very Pamphlets do sufficiently evidence, which (besides those horrid and prodigious Blasphemies, and those bitter invectives wherewith they are stufft against the Ministers of the Gospell) do so abound with ridiculous non-sence, which yet they fear not to intitle the Spirit of God unto, (for even their very private Letters, though there be not in them either Divinity, or reason, or common sense, or so much as true English, come subscribed *from the Spirit of the Lord*) as it is a wonderment to many, that ever a people should be so infatuated, as to receive them with so much esteem and veneration, as so many Oracles dropt down from heaven.

'Tis likely some or other will be carefull to preserve by them some of these Pamphlets, as Monuments of their folly and shame, for the satisfaction of after times, who otherwise will not beleieve that ever any generation of men should be so belotted, as to be surprized and captivated by such an irrationall Religion.

Neither should the Magistrate hear better from them, if they had as little power as the Minister to vindicate themselves from their injuries. Notwithstanding which it is not good to be too secure, but by wholesome Laws to restrain the exorbitances of such men, whose Principles are the native Seeds of sedition, as having a peculiar malignity unto Magistracie, striking at all authoritie, and those powers which are Ordained of God for the worlds governance; who (were it in their Hands) would as well leave no Magistrate to punish them for their Villanies, as Minister to confute them in their Heresies. He was no lesse then of a Prophetical spirit, who told our late Parliament

in an Epistle Dedicatory to them some years since, *That if this S. ſhould prevailed, we ſhould have no Monarchie in the State, nor Hierarchie in the Church, but Anarchie in both.* The Lord put into the hearts of thoſe who are now in Power among us, to prevent (as much as in them lies) what miſeries may befall this poor Church and Common-wealth by this evill and adulterous generation.

This I am ſure of, the Principles by which theſe men are acted, were the Source and Fountain of all thoſe diſorders, tumults, Seditions, Warrs, Bloodſhed, Maſſacres, Murders, which the reformed Churches beyond the Seas groan'd heavily under for many years.

And ſeeing the beginnings of theſe ſorrowes are already planted in this diſtracted and divided Nation, ſeeing the root is already fixed in the hearts of many, may we not juſtly fear the taſte of the ſame bitter fruits, if once the Branches overſpread the Land? It were an eaſie thing to parallell their Doctrines in every particular, promoted by ſuch among us, who pretend to the higheſt degree of Saintſhip, and Superlative holineſſe. And ſome Buds of the ſame practiſes we have already taſted, *viz.* high contempt of Authoritie, by confronting and ſpitting defiance in the face of Magiſtracy in the very place of judicature, horrible murders, abominable adulteries, prodigious Blaſphemies father'd on God himſelf with ſtrange impudency, and whoriſh foreheads, to the extreme ſcandall of Religion, and diſhonour of our Nation, which happily (good Reader) may be preſented hereafter to thy publick view, if the miſeries of *Germanie* and other places be not ſufficient to let thee know what needs muſt be the ends of ſuch ſad beginnings.

But truly for the preſent I had rather bewail then diſcover their nakedneſſe any further. God of his infinite mercies open the eyes of poor ſeduced ſouls in this Nation, to perceive the depths of the ſubtiltie of Satan, though never ſo glorious in Angelicall attire; and preſerve thoſe who yet adhere to the faith once delivered to the Saints in puritie, from being infected with the ſame Poiſon, which is nothing elſe but the vomitings of the infernall Dragon from the bottomleſſe pit, to deſtroy thoſe precious ſouls for which Chriſt died.

And truly me thinks, thoſe, into whoſe hands this hiſtoricall narration may come, and ſadly read it, cannot but perceive (except they will degrade themſelves from their ſpecies) that ſuch doctrines as theſe, which are attended with ſuch direfull conſequences, cannot

come from the Father of Lights, but the Father of lies; cannot proceed from the God of order, but the author of confusion, though they never so much pretend to a heavenly originall by a form of godliness.

Compare our present dayes with preceding Ages, and learn wisdom by experience of others, which cost them so dear. Compare our pretended Apostles, who boast themselves to be sent of God to preach down preaching, with their Enthusiasts and false Prophets, as the sequell doth manifestly evidence, though their painted Pietie, and strange notorious confidence for some time procured them both followers and reputation. Compare the doctrines of our new Evangelists with the opinions of their pretendedly inspired Teachers, and judg whether they proceed not from the same spirit. Look upon their practices with an eye of pitie and detestation, and consider sadly what we may come to, if Gods mercy step not in to stop the current of such evils, before it swell into a Deluge.

Good Reader, let me desire thee, as thou lovest the Lord Jesus Christ, who so loved thee as to lay down his life for thee, to consider seriously on these things, and the Lord direct thy heart.

Understanding Reader, when I come to the Names of the Anabaptists, some I have omitted, specified in the learned Author, because nothing remarkable is related of them; some likewise of their opinions, the intention of this history being not so much to set forth their doctrines, as their practices; neither have I exactly followed the phrase in many places, but the sense and meaning of the Author. The names of many places I have retained as in the Latine. Whosoever desires to see farther into the opinions and practices of these men, may consult worthy Doctor Du Moulin's history of the Anabaptists, and judicious Dr. Featleys Dippers Dippt. These things I thought good to advertise thee of. Farewell.

Errata.

Pag. 9 .l. 4. for *Sterch*, read *Stock*. l. 23. for *he* read *one*. l. 24. for *this other*, read *the other*.

An Historicall Diatribe concerning the Originall,
 progresse, Sects, and Names of the
 Anabaptists.

WHat concerns the Originall of this Sect of men commonly called Anabaptists, the year of our Lord 1521 gave them their birth, wherein first they began to act their parts upon the Stage of the world, and to impose upon Europe. They who are recorded to be the prime Fathers of them, were *Nicolas Storch*, *Mark Stubner*, but especially *Thomas Muntzer*, men born in upper *Germanie*, who had the vail of Pietie drawn over their actions, their lives beautified with a form of godlinesse, but mindes greedy of Innovations, aspiring after fame and credit, being born and framed for strange enterprizes. *Martin Cellarius*, a Swede by Nation, *Campion's* Scholler, and *Melancthon's* familiar friend, for some time was sowed with their Leaven; but afterwards repenting by his and *Luthers* admonitions, and at once casting off his ancient Surname with this Sect, appearing to the world in the new name of *Borrans*, in the most famous Universitie of *Basil*, being first chosen to read Philosophie, afterwards Divinitie, besides his Logick and Mathematicall writings, by some Commentaries upon the Old Testament published to the world, he did testifie his faithfulnessse to the Church of God: where being taken with a violent disease in the year 1564. he ended his dayes in the holy communion of the Orthodox Church.

Nicolas Storch and *Mark Stubner* were wholly taken up in procuring the favour of the unwary multitude, by severall stratagemms; he, by his learning, and a certain sharp quicknesse in the exposition of sacred Scripture, this other being no Scholler, by popular eloquence, enthusiasmes, and the report of secret conferences between God and him; both of them by many imaginations and divers artifices. But this which was acted more warily and with deliberation

by these, was prosecuted more outrageously and with eagerness by *Thomas Muntzer*, by whose enterprize and instigation that lamentable sedition of the common people, wherewith *Germany* was so sorely shaken, gather'd head and heart; the impress of this new Gospel divulged by *Storch* and *Stubner* being once stamped in the mindes of the Plebeians. To both which Seducers what hapned afterwards, and their Catastrophe, is not of any certaintie. Concerning *Muntzers* endeavours and those horrid commotions which followed thereupon, I shall speak in order.

3. Fanatick, fond men snatcht occasion to rend the Church of God, and divide themselves into Sects, by a Book of *Luthers* concerning Christian libertie, published first in the year 1521, after that they had read in it, that *a Christian is Lord of all, and subject to none*; which words being writ in a sound sense by *Luther*, that renowned servant of God, and unfolded by a large explication, as also expounded by this opposite Aphorisme, that *the same Christian is to be servant of all, and subject to all*, were wrested into the worst sense by men impatient, as well of their own as their neighbours quiet. Hereupon first in private Conventicles they poysoned the common people with the venome of this doctrine, afterwards in the very Pulpit were the not-yet-well-settled states of Princes publikely defamed, cruell extortion laid to their charge, libertie purchased for all under the Kingdome of Christ vainly boasted of, not onely complaints made concerning the tyrannie of the Pope, but also of many dangerous defects tolerated in the Church by the first reformers. And so the two columns of publike Order, the dignitie of Magistracie, the reverence of the sacred Ministerie, and the Authoritie of both, was very much weakned and enervated.

Then they proceed to congregate a new and more perfect Church, as they pretended, and consult about a new Politie or Church-Government, and the Governours thereof to be initiated with new or reiterated Baptisme. And lest the religion of their former Baptisme should startle their conscience, Infant Baptisme is declam'd against, as vain, yea, unlawfull, as not to be administred to Infants in no sort capable thereof, seeing that Sacrament did onely belong to men of age and judgement, as able to testifie their willingnesse to be Receivers. And that the zeal of this new Church, which the Doctors pretended to be raised out of rubbish, might take a deeper impression

tion in the mindes of the common people, they endeavoured to stamp the form of Godlinesse upon their actions, and to inculcate and presse the same unto their followers. Hence the ordinary subjects of their publike Sermons and private Conventicles were, *Sinne is most detestable. The flesh is to be brought into subjection. The Spirit is to be quickned. Duties of charitie are to be exercised. We must take up the Crosse of Christ and follow him. We must give our selves to fastings. We must use few words, mean attire, slender diet, the care of the bodie rather tending to the neglect thereof, then neatnesse or pampering of the flesh.* It is beyond expression how much the Enemy of mankinde, by transforming himself into an Angel of light, and hiding the depths of his subciltie, did promote his Kingdome with this sleight, and how these new Evangelists did make even well meaning Christians inclining towards them by this counterfeit Gloak of pietie and holinesse.

So their mindes being prepared and fitted for this purpose, Thomas Muntzer being Pastor first at Cygnea, afterwards at Alstetum, a Town situate on the borders of Düringen and Saxonia, thinking he might now proceed farther, he bound himself to a desperate and bold attempt, yea, he hardened his heart to any villany; for when he had observed the name of Luther to grow famous every where, by restoring of libertie in Church-affairs, and all mens mindes to be bent upon him, he likewise purposed to gain repute, and the favour of all men by some notable enterprize, and dared openly to promise restitution of libertie, and freedom to Subjects from the yoke of Tyrannie, (for so this despiser of Gods Ordinance was wont to call the power of Kings and Magistrates) which villany when he could not perswade Luther (with whom he had some meeting at Wittenberg) to allow of, but being rebuked by him, and seriously admonished in no sort to perturb the publike peace, but to reverence the Powers ordained of God, he began to stomach Luther, and to thunder against him, complaining that Luther was as much in fault as the Pope of Rome, that indeed the work of Reformation was in some sort promoted by him, but that yet it was imperfect, and infected with much Leaven of pestilentious doctrines; yea, that Luther was worse then the Pope himself for onely preaching a carnall Gospel. Neither did he desist to help forward a Tragedie concerning the power of Magistracy, often pressing to the people, *That all things are free and common by nature: That the yoke of Princes, as well as of the Pope, was to be shaken*

off: And because they will not give place to gentle admonitions, but make the goods and heads of their subjects to be devoted to their will and pleasure, it concern'd all to vindicate that libertie to themselves by a most just warre which God had given them. The common people being every where raised up by this alarme, and allured with the sweetnesse of this new Preach-up libertie, did winde themselves into fadd commotions. Troups of factious persons gathering head about the Lake *Acrorum* in *Alatia* and *Sweden*, and bragging of their libertie all about, did despise and shake off all reverence and subjection due by Gods ordinance to their Governours.

When Sathan had endeavoured by this snare not onely to divide the new-budding Church of God by Schismes, and to change her beautie into deformitie, but also to render the newly-reformed Churches odious unto Magistrates, as if they abrogated the just rights of Princes, and the new Gospel did onely make way for tumults and seditions, it cannot be exprest what hatred this brought upon the sacred work of Reformation with those men who were still wedded to their ancient superstition; for these tumults began now to be imputed not onely to their Authors, a few ring-leaders of seditious persons, but to the Evangelicall doctrine, & the publishers thereof; And that so much the more, because these new Patriarchs of the Anabaptists were formerly familiar with them, whose endeavours God had made use of in the reforming of his Church; and withall they boasted that *Luther* himself was of their judgement. Besides, this rabble of Plebeians raised by the Trumpets of sedition, did pretend to devote themselves to the Gospel, to adhere to sacred Scripture, and to assert the libertie of their consciences by the power of the sword.

But that those Heroes, who were of approved faith and integrity in reforming the Church of God might wipe off these blemishes as well cast on the doctrine of the Gospel, as themselves, thought the Cause of God, wherein themselves were involved, was to be vindicated by publike writings; which thing (among others) was sharply performed by *Luther*, *Melancthon*, *Zwinglius*, *Bullinger*, *Menius*, *Regius*, grievously inveighing both against sedition, and the seditious, admonishing rebellious subjects of their dutie towards Superiour Powers, out of the Word of God, severely checking those armed Preachers, and their Camp-Divinitie, and admonishing all to peace and

and a due observance of Magistracy, leaving nothing undone to restrain the violence of these men, preaching up nothing but seditions, warrs, and wounds, with most furious mindes. *Luther* especially being more provoked, did not onely publish hortatory Writings, but invectives also against sedition, and in a peculiar Book against Robbers and rustick murderers, did bid them battell, admonishing Princes that they would bridle the fury of such bloody Vultures, compelling those to peace who would not be perswaded by gentle means.

These new Doctors, *Munizer* with his Assassins, being rather enraged then calmed by these admonitions, rise in greater tumults, complaining that *Luther* and other Teachers of the same stamp, were carnall men; that some Branches indeed of Antichristianisme were lopped off by them, but the Tree and Root were yet remaining, which ought to be cut down, and they would endeavour it. And when they could finde no Patronage for these errours and tumults raised by them in the written Word of God, they betake themselves to new artifices, for defence of themselves and their villanies, boasting of Enthusiasmes and secret inspirations, every where inculcating to the unwary and credulous common people, *That man must live by every word that proceedeth out of the mouth of God; That wisdom was not onely gained by Books and Writings, but endeavour was to be given that (according to the prescription of the Apostle) all might Prophecie.* Hereupon promiscuously almost every Fishmonger boasted of the Spirit, feigned revelations, invented Enthusiasmes, after the example of *Stock* and *Munizer*, they set open the Pulpit to Coblers and the basest of men, and what ever egregious dotages was dictated unto any lying in wait to deceive, they obtruded them for the Word of God, both beside and against the sacred Scripture, defamed the publike assemblies of the Orthodox, inveighed against the *Lutheran* faith, as destitute of good works, revealed some certain opinions & mysteries not unlesse among the candidates of their own Religion; over other things they cast a black vail, lest their villany should be perceived; insinuated themselves into houses and families by wonderfull artifices: gathered Conventicles in secret corners, professed humilitie especially towards the poorest and vilest sort of people, invaded and infatuated the mindes of credulous men, by all kinds of machinations.

A wide gate being once set open for error by Enthusiasmes, any

portentous, new opinions were obtruded upon the common sort of people, itching after novelties, and turbulent wits were put upon the project of introducing a new polity, as well in State as Church, in Europe. And lest they should be hindered by any tie of conscience, or Oath of Allegiance to their Governours, they began to preach, That Oathes were unlawfull under the dispensation of the New Testament, and therefore what ever were taken, or to be administered, were invalide in right and equitie. Those foundations being laid beforehand, the common people by their Gospel of warre being as it were call'd forth to libertie, conspiracies was hatched, seditious Rebels suddenly armed against their Governours, and most flourishing Provinces, wallowing in much blood, were laid waste by most lamentable intestine warrs.

Muntzer was the chiefest Incendiary, and greatest stirrer up of these seditions, who having gain'd authoritie by working himself into the good opinion of the common people, began openly to profess that he had Commission from God himself to punish wicked Governours, and to change their civill Politie: For this cause being expelled out of *Saxonie* by *Frederick* the Prince Elector, and so wandering up and down through *Germanie* and *Helvetia*, he sowed the seeds of Sedition in every place, and at length returning to *Mulhausen*, a famous Town in *Duringen*, he came to that height of boldnesse, by the assistance of factious men of his Partie, that he deposed the Magistrate from his Authority, & filled the Court with his Sectaries, yea, assumed to himself the hearing and judging as well of all civill as Ecclesiasticall causes, spreading abroad this doctrine, That all judgments under the New Testament were to be appointed and administered by the Word of God alone. And that he might more closely knit the mindes of the rabble to him, who ordinarily are of a mean condition, he not onely appointed Monestaries for publike Plunder, but also commanded communitie of goods after the example of the primitive Church in the Apostles dayes; and those among them who were offortunes, if he could not persuade them thereto by argument, he compelled either by violence, or the fear of greater evils. When nothing was more likely to be greedily swallowed by the Vulgar, either wasted with exactions, or oppressed with the sometimes too rigid government of their Superiours, or else indigent; *Muntzer* by his seditious Letters scattered all abroad by his Emissaries, published this

this doctrine of Communicie with high commendation of universall libertie; fearfull and great commotions followed in many Provinces, in *Düringen*, *Sweden*, and especially in *Franconia*, where the Rusticks gathered together in great multitudes, flie to weapons, contemne all government, demolish Castles and strong holds, as fetters of their libertie. *Muntzer* inflames the mindes of these men, more then madd already, calls the labourers from the *Mansfield* Mines to the Riot and Plunder, proclaims himself to all to be the Servant of God appointed by Commission from him to destroy the wicked of the earth, and boasts that the Sword of *Gideon* was put into his hand by God, with this subscription commonly used in his Letters *Thomas Muntzer the servant of God against the wicked*; as also, *Thomas Muntzer with the sword of Gideon*. This Incendiary was more and more inflamed by one *Henry Pfeffer*, who now of a Monk being made a Brawler, and counterfeiting a Heavenly Vision, gathered together an Army of seditious men to destroy their Governours.

The Princes of *Saxonia*, *Brunswick*, and *Hassia*, with the Counts of *Mansfield*, being forced to a warre by these stubborn Rebels, prepare an Army, and after many admonitions, all in vain, they set upon these Bands, rather of Husbandmen then Souldiers, who had pitched themselves on an hill neighbouring on the Town *Frankenbusum*, routed them, and put them to flight, even quaking before the Battell, and in vain excited to fortitude and constancy by the tremble voice of *Muntzer*. Then they take *Frankenbusum* by storm, *Muntzer* who had fled thither, counterfeited himself sick of some languishing disease, but by the speciall providence of God being detected by the servant of a certain Nobleman by some Letters hid in a Bagge by the bed of the Counterfeit; and being dragged out of his Den with his Mate *Pfeffer*, was committed to Prison, where the Names of his Confederates being extorted from him by Racks and Tortures, together with *Pfeffer* taken near *Isonacum*, being almost in desparation, he suffered in the year 1525. by the common Hangman, not farr from *Mulbusum*, the sword of Justice revenging his villany, and the death of many Myriads. In *Sweden* also, *Düringen*, *Franconia*, *Bavaria*, *Alsatia*, *Austria*, and *Styria*, victories do crown their Governours, the Troups of rustick Rebels being scattered, Cities engarrisoned by the factious, either taken by Storm, or else surrendred, some are severely punished, all are terrified, the torrent of an evil, so epidemically, is

stopped, & ancient peace doth, as it were rise, from the dead to bless those Provinces.

These crack-brain'd seditious Schismaticks being repressed by force of Arms in upper *Germanie*, and the fire of Rebellion being extinguished with much blood, the wound began to bleed afresh in *Helvetia*, the Anabaptisticall tenents scattered before by *Muntzer*, wandring in those places, being greedily sucked in by some Preachers, and pressed upon their people in private and publike meetings; among whom the grand Leaders were *Fælix Mantzius* and *Conradus Grebelius* of *Zurich*, whereof one had in vain ambitiously sought to be Hebrew, the other Greek Professor; as also *Balthasar Submeierus* Pastor at *Waldshutten*, who not onely by preaching but by writing had perverted the Consciences of many with Anabaptisme, though stoutly confuted by *Huldreich Zwinglius* with a publike Pen; who at *Zurich* in a solemn disputation, after two former in *January* & *March*, in the year 1525. in the Moneth *November*, at the open Court, three dayes together debated the matter with *Mantzius* and *Grebelius*, and answered their arguments against Infant-Baptism, and cavils also in laying to his charge his Ordination by Pope *Nicolas*, with full demonstration of spirit & of power from above going along with him in the undertaking. Anabaptisme being triumphantly vanquisht in that disputation, by the endeavours of *Zwinglius*, *Leo Juda* and *Carpar Megander*, and truth being sufficiently cleared, the Senate of *Zurich*, by a solempne Edict established Infant-Baptisme, and commanded the gainsayers to live peaceably in silence.

But as yet the storm was not quite appeased, but Anabaptisme had again invaded the mindes of many Citizens by clandestine Conventicles, in so much that many Senatours, who had joyned themselves to these new Patriarchs, were infected. The greatest sticklers in this businesse were *William Raubli*, *Pancellus Broslein*, *George Blaurock*, *John Denkins*, *Andrew Stultzius*, but especially one *Hubmerius*, who formerly had been a Minister of the Gospell at *Waldshutten*, a Citie bordering upon *Switzerland*, and afterward fell away to the Anabaptists, in so much that the Citizens falling out among themselves, by reason of differences in religion, the place was again exposed to the power of the house of *Austria*, and the Romish superstition; but he flying to *Zurich*, lay lurking there among his Disciples, untill being apprehended by the Senate, and commanded to defend himself in the open Court,

Court, he was detected by *Zwinglius* to be guilty of many errors by the Word of God: But he (albeit freely promising a publike recantation) persisted to infect people with the poison of his Doctrines in the very Pulpit. Being reprov'd for this, and confessing he was put upon it by Satans suggestions, yet after many promises and renunciations of the Anabaptistick tenents, he was dismissed from the Citie. But as men are wont to strive against the stream, and desire more eagerly things denied them, so the mixed multitude could not be bridled by this inhibition, but that secretly they favoured the opinions of these fanatick men, set out with much art and eloquence by their Teachers: For now, besides the noveltie of their doctrines, these new Evangelists began to be lookt upon with an undeserved eye of pitie, as rather miserable then wicked, and more prodigall of their own tranquillitie then of the Faith, their obstinacy in error was Christened constancy to Truth. So that the Senate of *Zurich* was forced at last to interpose in the businesse by a severe Edict, in the year 1530. punishing the Teachers of Anabaptisme with death, and their entertainers with heavie penalties. Among other this was one of the doctrines of *Submeierus*, That the soul of *Adam* did not consent to the first sinne, so that he remained upright after the Fall, not loosing the libertie of his Will, but the obedience of his Flesh.

At *Basil* also these unhappy Tares being sown, things were put into disorder by the Anabaptists, with whom *Oecolampadius*, a grave Divine, disputing in the said Citie, in the years 1525, 1527, and 1529. upon the Articles of Pedobaptisme, Anabaptisme, Magistracie and Oathes, abundantly satisfied the cause, but not the stubborn gainsayers, so that by the Authoritie of the most prudent Senate, being very zealous of Gods glory, the Anabaptistick Sectarians being restrained, they provided both for the peace and purity of the Church of *Basil*.

The peace likewise of the Republike of *Berns* was troubled by these men, especially *Lewis Hetsler*, *John Trayer*, and *John Seckler*; and being admitted to a publike disputation, in the year 1528, their errors were routed, and their prime Defenders where confuted by *Bertholdus*, *Hallerus* & *Francis Kolbins*, Ministers of the Gospel. But when the Anabaptists muttered in private corners that they were not yet satisfied, that Truth might ride in open triumph over error, a solemn disputation was again appointed by the honourable Senate of *Berns*,
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in July, in the year 1532, at *Zofinga* in *Argovia*, within the Territories of *Berns*, which being held there between the Pastors of the Church at *Berns* and the Anabaptistickall Doctors, and continuing nine whole dayes together, taken by publike notaries, and printed, did very much conduce to confirme many in the truth, and redace others from their error. And when some Anabaptists (about the year 1539) had raised new commotions in the Territorie of *Berns*, the Sectaries were kept in by the vigilancy and severe Edicts of the Magistrates, and the threatned evill quashed.

Moreover in *Galli Fannum*, a Citie in league with the Cantons in *Helvetia*, no small troubles were created by *Conradus Grebelius* and his followers, attempted by all kinde of Machinations, clancular suggestions, publike Sermons, Writings, &c all unlawfull wayes, that this famous City might become a *Pell*, and a receptacle for this generation of men, but by the singular merey of God, the Writings of *Zwinglius*, the zeal of *Jochinus Vadianus*, and prudence of the Magistrates, the evill was prevented, and those troublers of Israel cast out of the City. Neither did that most horrible act of *Thomas Schucker*, disciple to *Melchior Rinchius*, a Grandee of the Anabaptists, a little conduce towards the expulsion of these Sectaries out of that City with the publike hatred of all good men. For this *Schucker* at a certain time in full assembly of the Anabaptists, counterfeiting a heavenly rapture and inspiration, commanding his brother *Leonard Schucker* to keel down upon his knees, calls for a sword, his Father and Mother and others standing by, demanding what he meant by such warlike preparation, he answered, Be of good courage, I will do nothing but what is revealed to me by my heavenly Father. The mindes of all present being intent upon this new spectacle, this madd Prophet, drawing out the Sword, cuts off his brothers head at one blow, in a most barbarous manner; striking the beholders with terror and amazement, but especially wounding his Parents hearts with unspeakable sorrow. The Law laying hold upon him for this most abominable murder, he suffered condign punishment, without any remorse of conscience for this heinous villany, in the very place of execution professing, that this was the will of God revealed to him from heaven. This lamentable Tragedy hapned in *Fannum Galli*, in the year 1527, which did much work upon the hearts of Christian Magistrates to make them zealous against these furious Prophets and

and their followers, in publishing severe Edicts against their stay in that City, or their Territories. The banishment of these men brought peace indeed in the City of *Sengul*, but new troubles to the neighbouring jurisdiction of the Abbot of *Celen*, these seditious bodies slipping thither from hence to bring in innovation, and perturb the work of Reformation there in travell.

Satan also being not suffered to act his part in this Theater, endeavoured to set up his Stage in the most flourishing Cities of *Germanie*, at *Strasbourg* by *Hoffman*, at *Wormes* by *Cantius*, at *Ansburge* by one *James Pellio*, at *Elm* by *Kleiber*, and in other places by other of the Anabaptists their Tares were sown and scattered about; but the Magistrates and faithfull Ministers of God wisely repressed the attempts of these turbulent men, their pestilentiall Doctrines being confuted in publike disputations, were condemned and prohibited by solemne Edicts. Although alwayes some fire lay lurking under the deceitfull ashes kindled by Brain-sick Doctors, breaking out now and then in divers places.

But many Anabaptists banished from *Helvetia* and *Upper-Germany*, betake themselves to *Moravia*, and there joyned themselves to factious men of their own sect, who itched after novelties. By many meetings, divers artifices, collections, their Emissaries being sent away into the Provinces and neighbouring Kingdomes, the same poyson infected *Bohemia*, *Polonia*, *Hungarie*, *Austria*, and *Silesia*. Whereupon seditions every where following, and uproars, some of them being apprehended, were rewarded with capitall punishment, for their labour; among whom was *Balthasar Hubmeierus*, who making a combustion in *Moravia*, being brought to *Vienna*, was there burnt. And being Canoniz'd for a Martyr by the Anabaptists, their minds were not hereby at all mitigated, but rather inflamed, neither did they lesse use all kinde of machinations to confirme and propagate their Sect; whether such, as zeal without knowledge did suggest to harmlesse men, or such as their Leaders invented by subtle fictions. Among which the preaching of the doctrine of Community of Goods before mention'd, was not the least, drunk in with so greedy ears and minds by the off-scouring of men, who being poor themselves, did place their hopes in other riches. Yet it gave a kinde of halt to the progresse of these Sectaries, that the Anabaptists of *Moravia* (men being naturally restless) began to break in-

to subdivisions, producing two Sects, one of the *Husterians*, another of the *Gabrielists*, so nominated from *James Huster*, and *Gabriel Scherding*, two prime Leaders, who first kindled the fire of Schisme and sedition in *Moravia*.

But as upper *Germany* was pestred with whole swarms of these seditious Anabaptists, so lower *Germany* was not free from the spirit of giddinesse; but most flourishing Provinces, *Westphalia*, *Freezeland*, and *Holland* were greatly distemperd by new Apostles, who, boasting of nothing but the Word of God, and heavenly revelations, and commending themselves to the world by a forme of godlinesse, many were corrupted and sowed with this Leaven of Anabaptisme. But especially *Munster* (a famous Citie of *Westphalia*) was set upon by these new Prophets. In which they used a certain Climax or gradation, when first the Doctrine of Reformation began to be preached in that Citie by the endeavours of *Bernard Rotman*, many joyned themselves unto him. Hereupon the Papists made a stirre, but in vain. *Rotman* desires some Ministers of the Word might be sent unto him from *Marpurgum*, by whose advice and assistance he might set forward the new-born work of Reformation. *Peter Wirthemius* and *Godfrey Stralen* are sent secretly. *Rotman* with these his Coadjutors do challenge the Romish Doctors to a solemn disputation laying down their errours by writing, and promising a Confutation of them from sacred Scripture. But when the Papists confessed themselves unable in disputation to defend their Doctrines out of the written Word of God, they are silenced, and six Churches are put in to possession of the Protestants. The Canonists and their Abettors complain unto the Bishop of the unrighteous dealings of the men of *Munster*. He adviseth them by Letters and his Legate, to banish the new Preachers out of the Citie, and to restore his Priests to the execution of their Office. But when the Bishops indeavours were in vain, and the number of Protestants so increased, that no small places could contain them, by the mediation of the most renowned Lantgrave of *Hassia* the differences were composed, certaine Churches assigned to the Protestant Preachers, the Cathedra'll to the Canonists, and to the Bishop his just rights, they also were allowed the ordinary maintenance for the Ministry. When from that time for some months together, they did Officiate in their distinct Churches peaceably. A crew of Anabaptists had secretly got together in-

to *Minster*, in the year 1533, whose Ringleaders were *John Mathias* a Baker of *Harls*, and *John Bogeldus* a Taylor of *Leiden*; who being entertained privily by some Citizens, gather nightly Conventicles in corners, teach a new Catechisme, condemn Infant-Baptisme, do not onely infect their Profelites with a new doctrine concerning Baptism, but also initiate them by reiteration of that Sacrament, and withall they urge the Communitie of Goods. When these new Teachers (*John* of *Leiden* especially by his cunning eloquence and counterfeit pietie, representing in other things a Tyrant) had gain'd the hearts of credulous people, this new Sect in a short time swell'd extreemly, all such flocking unto him who were either in debt, or indigent, and such whose mindes were ready for any villany or sedition. To whom resorted the very filth of men invited thither by the Anabaptists from neighbouring Provinces, whereupon these new Prophets growing impudent, contend with the Ministers of the Gospell concerning Infant-Baptisme; *Rotman* hunting after popular applause, first coldly opposes them, afterwards (contrary to his faith and promise) joyns himself unto them by an open revolt. As likewise *Herman Strapeda*, *Henry Rullius*, *Godfrey Stralen* and others. The Citie being again divided into parts and factions, the Senate appoints a publike disputation about the matter, they meet in the year 1533. in the Moneth of *August*. *Rotman*, with other Sectaries, against *Herman Boscius*, *Iohn Glandorpius*, *Peter Wirthemius*, *Iohn Holtman*, and their Collegues. And when here also Truth had triumphed over error, by the Edict of the Senate, the Anabaptists are banished out of the Citie. They counterfeiting a departure, lurk privily in small Cottages, and relying upon the favour of many Citizens, they defended, confirm'd and propagated their Cause and new Gospell in private Conventicles. Divers tumults are raised in the City, grave men and favourers of the Truth, either foreseeing the impendent misery, or cast down with fear, forsake the Citie. From words they come to blowes, and they who before lay lurking in their holes, now arm themselves against the Orthodox; at length peace being established, by granting liberty of conscience to both parties, differences are composed, yet but for a time. For these men tossed about with the winde of every doctrine, and greedy after innovations, thought it not sufficient that every one should enjoy his libertie of conscience, but ambitiously seek after an arbitrary power of governing, and

turning all things at their pleasure. The new Prophets, *Iohn Mathias* and *Iohn of Leiden*, feign extasies and inspirations, with horrible clamours in high-ways, at Crosses, they call all men to repentance, many prodigies are spread among the vulgar, at *Osnabrugum*, *Wesalia*, *Warendorp*, and other neighbouring Cities. Those of the Anabaptistick party are allured with the specious promise of receiving a hundred fold for what ever Goods they should forsake in this Cause. Many Senators relinquish the Citie, the residue are put out of Office,; new Senators are elected by the Prophets, and among them one *Bernard Cnipperdellingh*, an old Innovator, quick in dispatch, and framed by nature for sedition. To whom are joyned Senators, all men of the same minde, fitted for the same purpose. *Iulius* a Freezeland, *Rotm* and others have the preheminance in Ecclesiastick Assemblies; Monasteries, Churches are prophaned, plundered, a vast pillage is collected, and made a common Treasury; yea, community of all Goods established by a novell Edict of these new Prophets, under the pain of death; all books (except the Bible) are sacrificed to the fury of mercilesse flames, Schools are abrogated, yea, publike assemblies in Churches are dissolved, these Prophets often pressing to their followers, that now that happy time was come, when all should be taught of God. And when the Citie was besieged by the Bishop, these new Prophets raise arms, fortifie the Citie, melt the Bells into Murdering Peeeces, and assigning to every one his charge, they do not onely deceive the common people with counterfeit words, but also grindethem with unreasonable duties, and confirm their power by Barbarisme and cruelty against all gainsayers. *Iohn Mathias*, who rashly had made a Salley into the thickest of the Enemy, but with a small force, and miscarrying in the Action, it bred some discontent in the Citizens minds. *Iohn of Leiden* to patch up the businesse, counterfeits, that not onely his death, but the manner of his death was long before revealed unto him; then he begets new hopes in their languishing mindes, by promising a miraculous deliverance from the Siege. In this *Rotm* secondes him. And the Enemy making an onset on the Citie with losse, being beaten back, the Plebeians gave credit to his Prophecies. Hereupon as it were falling into an extasie, and continuing three dayes speechlesse, at length he cries out, that twelve men, who were notoriously factious, were to be Governours of new Israel, by the command of his heavenly

heavenly Father. He as the Prophet of God, doth reserve to himself
 authoritie of declaring the commands of God to them, establishes
Poligamie to cloak his whoredoms and adulteries; is enraged at some
 dissenting Brethren, and backs his Tyrannie with many slaughters;
 so that not onely the fortunes but the lives of all the Citizens did
 depend on the sole Will of this wicked wretch. Whosoever did but
 move a tongue against these Prophets, as guiltie of high treason, be-
 came a Sacrifice to the lusts of most barbarous men. In a word, all
 humane and divine Lawes were spurned and trampled under foot.
 Yea, the madnesse of this prodegie of men arose to that height, that
 by the cunning of a certain Goldsmith of *Warendorp*, suborned by
 him to counterfeit an Enthiasme and Revelation from heaven, as
 also the sottishnesse of a doting people, from a base Mechanick he
 stept into the Regall Throne, as Lord and Governour of large Domi-
 nions, and in a miserable distressed Citie acted the Majestie of a
 Prince; and when he had provided royall preparations, furniture
 and attendance, exercised his cruelties with unparalleled tyrannie,
 by strange adulteries and prodigious slaughters. He distributed
 Principalities and Dukedomes at his pleasure among his Creatures,
 and by his Emisaries proclaimed his Soveraigntie the *Kingdome of*
Zion, arming the common sort in every place to warre and to sediti-
 on. Truly after Ages will hardly beleevewhat abominable villanies
 this Monster acted and attempted, assuming to himself this fanatick
 Title, *Iohn King of New Hierusalem, the King of justice over the whole earth*.
 Concerning whom they that desire more may consult the tenth
 Book of *Sleidents* Commentaries, *Hortensius* concerning the tumults
 of Anabaptists, and *Wigandus* concerning Anabaptisme. Which
 Comedy, (or Tragedy rather) continued so long, till the City be-
 ing brought to great extremity, and taken by a stratagem, the abu-
 sed people began to acknowledge the madnesse of their Prophets, and
 their own credulity, by too late repentance. *Iohn of Leiden* being
 taken, together with *Onipperdus Kingt* and other Ring-leaders, after
 some conferences appointed between them and *Anthony Corvinus*, and
Iohn Kymetus, Divines of *Hassia*, but without successe, both of them
 with their Associates, were many wayes tortured, and plucked in
 peeces with burning Pinchers, deserving many deaths, as a just re-
 ward of their most horrible Villanies, and afterwards hang'd on the
 highest Tower of the City, do teach after ages To live righteously, and
 not to despise God, who is not mocked.

What

What other tumults were raised in *Friesland* and *Holland* by the Anabaptisticall crew, especially what commotions did endanger *Amsterdam* and *Leiden*, may be seen at large in *Hortensius*, before quoted. Yet although these evils fell heaue on the Heads of the first Authors, and nothing was omitted either by Magistrate or Minister to stop the torrent of these furies, yet this Sect of men took such deep rooting in the Provinces, and did so besot the mindes, especially of the vulgar sort, under the colour of simplicity, sincerity, humility, extraordinary charity, & singular love towards the sacred Word of God, that many (otherwise good & zealous men) sided with them, turning the licentiousness of many reformers into the prejudice of Reformation. Moreover their Teachers defending their Errours by their Confessions and Writings, partly doctrinall, partly Logically, and partly Apologeticall, it is the dutie of both Magistrate & Minister to use all means possible to rectifie such erroneous consciences, that being reduced into the way of truth their souls may be gained unto God, and to preserve others from the like contagion, whom that pestilentiall Planet hath not yet stricken.

But as the Builders of the old Babel, by the confusion of their tongues, published their own wickedness and deserved punishment; in like manner God would not onely have the Anabaptists struck with giddiness in the Brain, but their tongues divided: and suffered by his most just judgement, that these Sectaries did not onely break into factions, but like new *Madmits*, they prosecuted each other with inveterate mindes and Writings, wounding their own Bowels with reciprocal Anathemas. Neither onely do the Anabaptists in *Moravia* break in peeces, but likewise they of the Low-Countries being devided, thunder one against another, and for light causes deliver each other unto Satan. To search into the names, policies, and severall opinions of all those Sects into which this Kingdom was divided, would be of tedious inquisition, yea hardly possible for any but one of the same communion; but this is well known, that the Anabaptists have been, and are yet distributed into many Classes, deriving their names either from those Doctors whose opinions they principally embrace, or from the course of life they follow, or from the places of their entertainment.

In the front are placed the *Muntzerians*, so called from *Muntzer* that grand incendiary their Generall, making themselves partakers

of his wicked opinions and detestable attempts. Others were named *Huttites*, from *Iohn Hutt*, who (after his example) called themselves *The corporeall Israel of God*, boasted of Visions and Enthusiasms, but sad and tragicall; *That all the Canaanites were to be cut down with the sword, That the day of judgement was at hand, That the Angell was sounding the last Trumpet*. Hereupon many of them began to spend their substance prodigally, as of no use in the world to come, so near at hand. But being fed long with hopes, and brought hereby to extreme poverty, they at length (too late) observed, that they paid too dear for the madnesse of their Prophet, and their own credulitie. Others had the name of *Augustinians* from one *Augustine* a Bohemian, which held, *That the Souls of the faithfull were kept from the Vision of God till the day of judgement, and that the Kingdome of heaven was not yet open'd to any Beleevers; with other opinions common to other Brain-sick Sectarians.*

Others went under the name of *Hoffmannians* from *Melchior Hoffman*, a man of a Protean temper, furnished with popular eloquence, who first grew famous at *Argentine*, and drew a great sort of Disciples after him; the reputed Patriarch also of those Anabaptists, who grew so numerous in lower *Germanie*, for after he had betook himself to *Embda*, in the year 1528, and had there set out his counterfeit Wares, with much artifice and singular eloquence, which he was very good at. A great conflux of men, itching after novelties, increased this new Sect, and he gained so much authority among his followers, that they cryed him up for *Elias*, sent into the world before the day of judgement. Returning to *Argentine*, by reason of the Prophecie of a certain old man, a *Freezelander*, and openly professing Anabaptisme, he bred no small commotions in that Church. An Assembly being called thereupon in the Moneth of *June*, 1532, he was admitted to a publick disputation with the Ministers of the Word, and his dotages were sufficiently confuted. But when this would not quiet him, and the Anabaptists cried up *Argentine*, for the new *Hierusalem*, in which the new Kingdome of Christ was to be set up, and joyned one *Cornelius Polderman* to him, as *Ezech* to *Elias*, so that a Sedition was feared, *Hoffman* was cast into Prison by the Magistrates. Hereupon the Anabaptists boasted he should come forth with a hundred thousand Saints, having the mark of God in their foreheads, who should strike the earth with a Curse, and break
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through all Barracadoes of opposition whatsoever: That their *Elias* and *Enoch* should be the two Candlesticks and Olive trees, *Revel. 11. 4, 5.* which no man could hurt, and if men should attempt it, Fire should proceed out of their mouth, to consume their enemies. But when these sons of the Prophets in vain had expected the deliverance of their *Elias*, at the time foretold by other Enthusiasts, *Hoffman* (that he might still maintain his old reputation, and keep them still in expectation) began to write out of Prison, that his Disciples must be contented for two years, after the example of *Esdas* and *Haggai*, whose indeavours in rebuilding the Temple of the Lord were restrained for the said term, till God stirred up the spirit of King *Cyrus* to assist them. So backing their errors with pertinacy, at length he dying in Prison, their hopes vanished.

Others were called *Serpentians* from *Michael Servetus*, a Spaniard, who for his execrable, and not-once-to-be-named blasphemies against the sacred Trinitie, especially God the Sonne, spread abroad and maintained with great obstinacy, and other wickednesses, was burnt at Geneva, not by the onely instigation of *Calvin*, a great and holy Divine, (as reported by some; out of their malice;) but by deliberate Councell, the businesse being communicated to the Commonwealths and Churches of *Helvetia*, breathing out his soul in the midst of blasphemies, judged most worthy, as well by Protestants, as Pontificians to expiate his Crimes in furious flames.

But the *Davidians* had their denomination from *David George Delfins*, a Batavian, an infamous Impostor, a Master as well of prodigious Blasphemies, as most shamelesse lusts, who came to that height of boldnesse and impiety, as to arrogate to himself to be Christ the Lord, to preferre himself before the eternall Sonne of the eternall Father, to apply to himself the Prophecies concerning Christ our Saviour in Sacred Writ, to account the holy Scriptures, as nothing in comparison of his own brain-lick and impious doctrines, a man not so much erroneous at errour, it felt, a very Monster of men, and shame of nature. Which blasphemies, with other dotages he collected into a Book, intitled; *Wonders*, where he also teaches, that the doctrine delivered in sacred Scripture, is imperfect, yea Childish and carnall, revealed as it were in the worlds Infancie. And although these Blasphemies may hardly seem to gain credit with any rationall Creatures, yet it is almost past expression what numerous followers this

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wicked wretch got by two means especially. 1. By an externall holinesse of life, with a daily and seemingly fervent desire of prayer. 2. By a wary and cunning way of dispensing and instilling his opinions into others, proceeding very methodically, possessing wonderfully the hearts of credulous people, so gaining reputation and authoritie to himself. Neither did he reveal those horrible mysteries, except unto perfect Profelites, and that secretly, as if the world was not worthy of them. Which artifices being graced with a comely and majestick kinde of presence, deceived very many for some years, cunningly getting their money from them to enrich himself; till at last fearing to be deservedly punished for his blasphemies, which were so bitterly inveighed against by *Menno Simon*, *Melchior Hofman*, and other Anabaptists, renouncing his own Name, and assuming to himself the new name of *John a Bruck*, he thought it convenient to change his Quarters to some place where neither his name nor face was known; so he chose *Basil*, a famous Citie, whether to translate the Scene of his affairs; and professing himself to be one of those who being persecuted for religion, was forced to flie for the cause of Christ out of the Belgick Provinces, he obtained entertainment by the most pious Magistrate, favouring Exiles for the Cause of God, not only for himself, but his whole Family, and some of his Disciples: where this insinuating fellow a long time concealed his poison, and plighting his faith to the Magistrate, frequented the Church assemblies; by divers courtesies procured the loves of many, getting into the favour not onely of the vulgar sort, but of those in authoritie; by his gallant attire, free entertainment, well-ordered retinue, sweet and prudent conversation: Till at length in the year 1556, about the Moneth of *September*, he pined away, being last with the direfull stings of Conscience, and fear of impendent evils, rather then with any bodily sicknesse, when he understood some Low-Country-men comming to *Basil*, had withdrawn his Vail, and painted him in his proper colours, and likewise the hearts of his followers to begin to fall away from him. And yet (which is wonderfull) three years after the death of this Impostor, decently buried in the Church of *S. Leonard*, the Hangings are withdrawn, and the Comedy is laid open to publick view; the Blasphemies of the wicked man are brought into the Senate, his Disciples are cited into the Court, inquiry is made concerning the Name, Countrey, Life, and Doctrine

of the deceased; the Houses and Cabinets of *David* and his Abettors are searched, Letters and Books are brought forth, all things are referred to Divines and Lawyers to be discussed. His blasphemies and deceits being detected by a solemn decree of the Senate, his Papers and Books are burnt by the common Hangman. The Image of this villanous man is drawn through the High-ways on a Sled, and cast into the Fire; his infamous Carcase shut up in a Coffin, is brought into the publick place of punishment, and consumed to Ashes. Those Sectaries formerly familiar with this Impostor, who pleaded they never were, nor had been guiltie of the same Blasphemies, were pardoned by the Senate, by whose prudence and pietie the contagion of that Heresie is stopped, by blocking up all wayes of scattering the same: They who were his followers renouncing publicly in the Congregation his Blasphemies, and Errours, were received into the communion of the Church. Thus after death God was pleased to punish his grand hypocrisie.

Other particular Names they had, either from their course of life, or places where they lived, which I omit as not much conducing to my aim in this Translation; yet this I shall not let passe, that their generall Names were Catabaptists, who condemn Infant-Baptisme as unlawfull; Anabaptists, who re-baptize those of their Sect, as if Infant-Baptisme was altogether unprofitable to the Receiver; Enthusiasts, Fanaticks, Libertines. But what ever their Names and Tenents were, yet nothing did more carry away the Vulgar, then a Form of godlinesse, an externall shew of extraordinary sanctimonie, wherewith the Ringleaders did dazzle the eyes of their followers, till God was pleased to put out the beams of Angelicall Light, and discover Satan in his proper Colours.

FINIS.

Observations on the History.

I. *Obfer.* The Anabaptists a lying, Hypocriticall Sect, feigning Revelations to undermine the Scriptures. *Pag. 9. 11. 13. 14. 15. 18. 20. 22. 23. 25. 26. 27.*

II. A blasphemous Sect, *pag. 26.* David George pretends to be Christ himself, and blasphemes Scripture. *Ibid.*

III. Great Enemies to learning, *pag. 22.* all Books burnt by them beside the Bible.

IV. Regardless of Oathes and promises, *pag. 17. and 14.* they preach down all Oaths as unlawfull.

V. A carnall impure Sect, *pag. 23.* John of Leiden establishes Poligamy, as the will of God revealed to him from heaven, and marries fifteen Wives. See *Sleiden's Comment. 10. lib. pag. 26.*

VI. A most bloody, barbarous Sect. *pag. 18. 23.*

VII. A Sect whose Ring-leaders came (for the most part) to sad and fearfull ends. *Pag. 15. 19. 23. 26. 28.*

VIII. Destroyers of propriety, without which civill Societie cannot stand. *Pag. 11. 14. 15. 19. 21.* Communitie of all Goods established by Edict under pain of death. *p. 22.*

IX. A most seditious Sect. Perturbers of the publick peace, under pretence of Christian libertie; against Magistracy, *pag. 10. 11. 12. 13. 14. 15. 17.* through the whole History no place free from tumults and insurrections where they came. Are these the fruits of the whole Spirit? See *Galath. 5. 22, 23.*

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